THE MISSIONARY
HERALD
AT HOME AND ABROAD

JUNE • 1944

SPHERE OF OUR INTER-DENOMINATIONAL CO-OPERATION
FOREIGN MISSIONS
HOME MISSIONS
INTER-RACIAL RELATIONS
SPHERE of CONGREGATIONAL CHRISTIAN ACTIVITIES
RURAL LIFE
1951
YOUR LOCAL CHURCH
YOUTH ACTIVITIES
SUMMER CONFERENCES
EMERGENCY SERVICES
AFRICA • SO. AMERICA • CEYLON • CHINA • INDIA • UNITED STATES • PHILIPPINES • TURKEY • SYRIA • EUROPE • MEXICO

In this issue:

The Scandal of Division

BY HARVEY S. FIRESTONE, JR.

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The Missionary Herald

At Home and Abroad

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> MY Brethren, I would warn you against this wretched, mischievous spirit of party. A Christian! A Christian! let that be your highest distinction; let that be the name which you labour to deserve. God forbid that my ministry should be the occasion of diverting your attention to anything else. Alas! my dear people, unless I succeed in this, I labour to very little purpose, though I should presbyterianize the whole colony.
>
> SAMUEL DAVIES
> Died 1762, Virginia

BIFOCALS . . .

EACH of us needs a bifocal outlook to see and appreciate fully our total service program at home and abroad.

There are, first, our denominational enterprises which we, as Congregational Christians, activate and maintain alone.

And there are, secondly, other projects which we assist in supporting and directing with other denominations.

Strait-jacket sectarianism has been giving way to an era of increasing fellowship and working solidarity for half a century.

Sharing common tasks and promoting common purposes, we Christians have thereby presented a far more united and effective front in all zones of service.

But—unity of this functional type does not necessarily mean or imply or require the organic merger of denominations, or a uniform Protestant church of thinned-out convictions.

Getting together by working together—which preserves the continuing independence and individual historical values of the participating denominations—is a most effective method of ending denominational isolationism.

Getting together by working together also eliminates the deplorable overlapping and duplication of which Protestantism has been most guilty. And it opens wide the door to a hand-in-glove fellowship between the coöperating groups.

Of course, there has been progress in the interests of our common Christian ends.

The forerunners of the movement were individuals who joined cooperative committees for the sake of greater efficiency, and this led to the rise of a number of well-known interdenominational agencies.

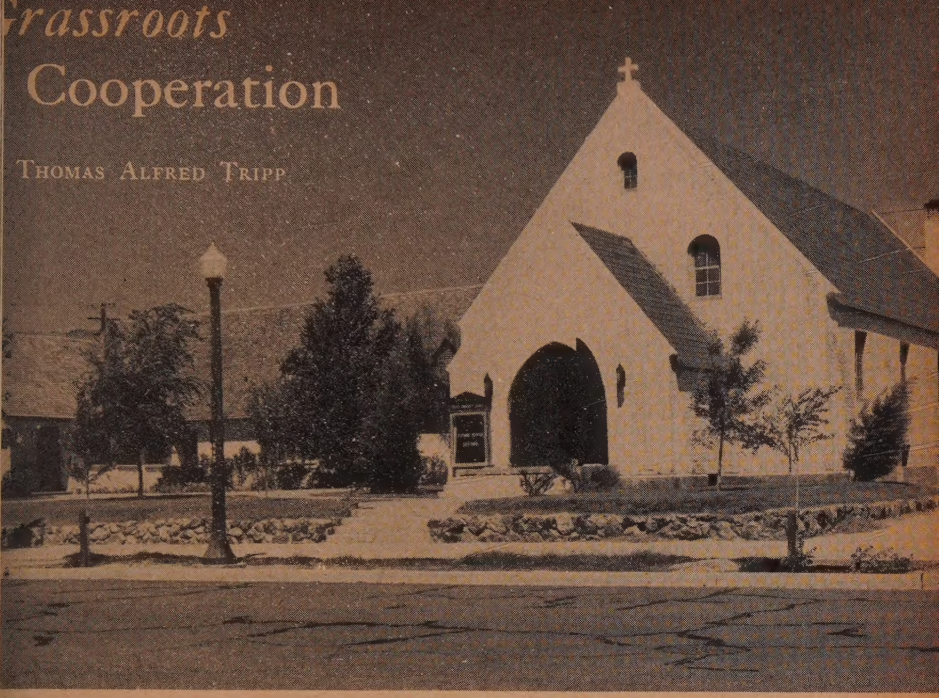
In this edition of *The Missionary Herald*, we invite our readers to look out beyond our own particular projects which we maintain single-handed—and to see and become acquainted with a few of the significant enterprises and movements which we, as Congregational Christians, support and direct arm in arm with other Fellowships.

We regret that space does not permit us to tell the full story—the splendid coöperative work of the Committee for War Victims and Services, the Conferences, our Educational Society, the Missions Council, etc., but—there will be other issues of the *Herald*.

Andrew Vance MacKen

Grassroots Cooperation

THOMAS ALFRED TRIPP



Our Board of Home Missions (and its various Divisions) is creatively working with other denominations. Grace Community Church (above) Boulder City, Nevada, is one of countless examples. Our Conference Superintendent, with the representatives of two other denominations, supervises the administration of this church.

CHURCHES were located in early American communities on an exceedingly casual pattern.

People everywhere desired the opportunity of worshipping in churches of their own peculiar preference. Little thought was given to the harmful effects of over-churching. Denominations as such were not very strong, but sectarian prejudices were.

About the turn of the nineteenth century a powerful sectarian consciousness arose in the denominations which achieved new national significance. For a hundred years they engaged in a race to establish a church in every possible frontier settlement. Serious competition resulted, preventing the development of any strong church in many communities, particularly in rural areas where the population was small.

Sectarian loyalties of church members moving westward to new places perpetuated sectarian divisions and each traveling evangelist organized a congregation of his own special brand. Denominational home missionary societies sometimes added to the confusion by intensifying and prolonging the effects of harmful competition through indiscriminate grants-in-aid to provide a ministry for unnecessary churches. Not all missionary subsidy was competitive, by any means, but some of it was.

Recently, there has been consid-

Interdenominationa

These coöperative enterprises were activated
through their coöperative agency, the H

INDIAN WORK

LOCATION OF SCHOOLS

Albuquerque, N. M.; Chemawa, Salem, Ore.; Flandreau, S. D.; Haskell, Lawrence, Kan.; Sherman, Riverside, Cal.; Chilocco, Okla.; Phoenix, Ariz.; Cook Training School, Ariz.

MIGRANT WORK

TYPES OF SERVICES

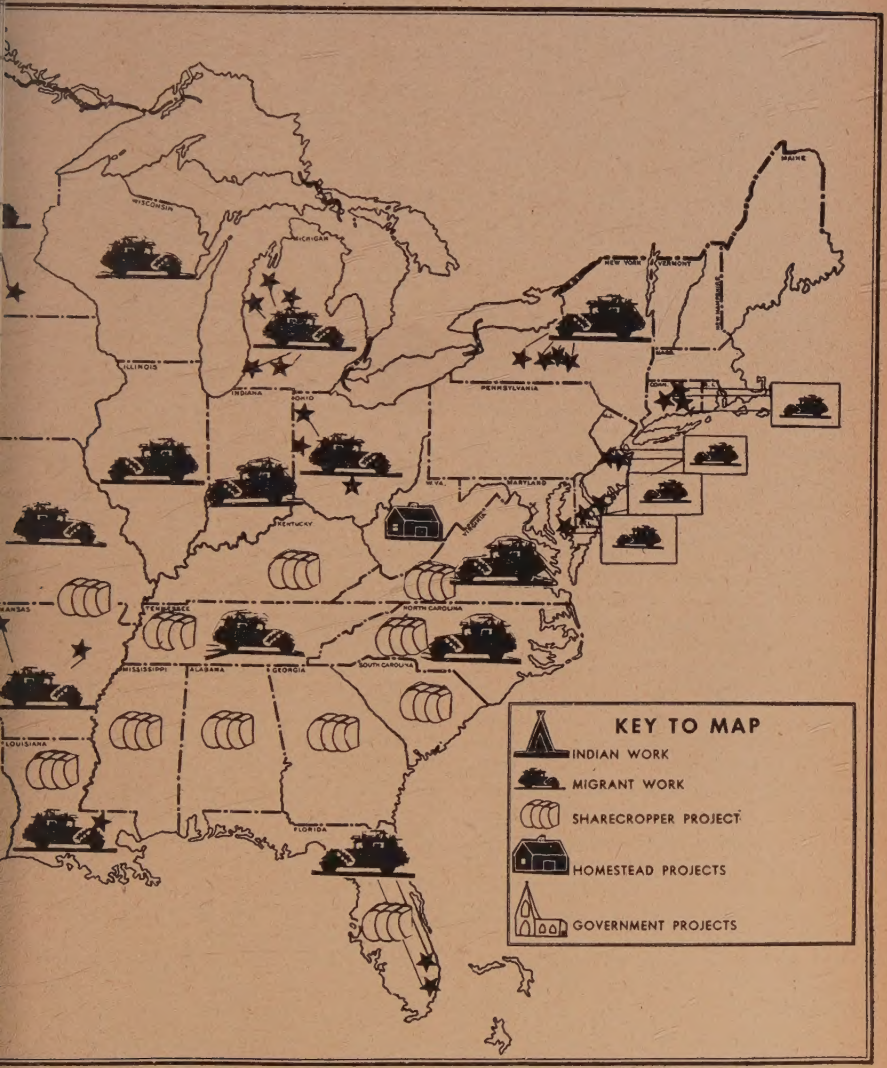
Children's Centers, Religious Education, Recreation, Nursing Service, Education.

GOVERNMENT DAM PROJECTS

Boulder City, Nevada; Grand Coulee, Washington; Central Valley, Cal.

ome Mission Projects

supervised by the various home mission boards sions Council—and are all jointly financed



INSTITUTES

South Carolina, North Carolina, Florida, Kentucky, Louisiana, Missouri, Tennessee, Texas, Virginia.

CAMPS AND DEFENSE AREAS

Program conducted in 36 states with great diversity of services rendered. Four councils coöperate in the Commission for Camp and Defense Communities.

SHARECROPPER PROJECTS

ADDRESSES OF COUNCILS

Fort Valley State College, Georgia; Tuskegee Institute, Alabama; Rust College, Miss.; Agricultural, Mechanical, Normal School, Ark.

erable self-criticism by the boards of home missions and an earnest effort is being made by some of them to reappraise the whole system of subsidy to local churches. In 1935, the home missionary boards of about eleven of the larger Protestant denominations signed an agreement to end competing grants-in-aid for rural communities. The arrangement came to be known as the "Master List" agreement, since the process involved the preparation of a master list by compiling a single table of all communities in the nation in which one or more coöperating denominations invest subsidy.

The Master List agreement was developed by the boards through their joint organization, the Home Missions Council. They brought together, in each state, the ecclesiastical executives to work out the problems involved in every rural community where competing aid existed. Through exchanges of territory, federations, larger parishes or other means there was a gradual elimination of competition of subsidy. The process involved many decisions as to which denomination would remain dominant in a given community.

The Master List has worked according to schedule and competing grants from the signatory national boards to churches in rural communities are practically non-existent. In some areas, unfortunately, after a national board ceased granting aid, state organizations of one or two denominations continued to circumvent the agreement by subsidizing certain competing churches. Gradually this evil is being eliminated. Unfortunately, there is still some competition of subsidy in urban communities, since the Master List agreement did not apply in urban communities. Some additional denominations should be in the agreement to make it completely effective, though the bulk of Protestantism is already involved.

The scheme for the elimination of competition and of overlapping churches is commonly called *comity*. Comity arrangements are only a part of the process of making America Christian. Coöperation in many ways is needed. Coöperation is the positive program of working together. In comity activities the denominations have learned quite successfully to keep out of each other's way. The next step is to complete the job of giving a better religious ministry to all the people.

Those who are concerned about competitive churches often forget the fact that too many Americans could not go to church next Sunday if they wished. There is no church within reach. Such conditions prevail for hundreds of thousands of citizens, particularly in the ranch lands and mountainous regions of the West. Furthermore, millions of laborers, migrants and other unfortunates are left to irreligion or to the eratic sects by the neglect of the older churches. Underlapping is a real problem, probably as serious as over-churching.

New techniques of parish work are demanded by certain missionary areas and projects. A missionary equipped with a trailer to go about among the homes in several counties is a new method that is being tried by some denominations in sparsely-settled areas. Coöperation is involved in this enterprise since certain boards are experimenting and reporting the results to the Home Missions Council for the benefit of all.

In other areas interdenominational yoked fields and "Larger Parishes," where one man or more serves a number of small churches, is an established practice. Ways of improving casual contacts through pastoral calling in outlying areas, the use of Christian literature adapt-

FIRST FIVE YEARS OF MASTER LIST AGREEMENT
1935–1940

Amount and Percentage of Savings in Missionary Funds Through Comity
(for rural communities under 1500 population only)

UNIT	*Total Aid, 1935 (places under 1500)*	*Aid Reductions 1934–1935*	*Savings in Percentages*
National Boards	$450,260	$72,400	16.1
Conference Boards	91,926	19,526	21.2
TOTALS.....	$542,186	$91,926	17.0

Note—The above table shows the progress of the Master List agreement during the period of its beginnings only and does not apply to comity adjustments in communities of more than 1500 population. Data for the years following 1940 are not yet available, but they will show much greater progress.

able to isolated homes and the development of lay leaders to serve when the pastor of a multiple parish is at the other end of his area, are among coöperative ventures in home missions.

Work with migrant agricultural populations, sharecroppers and war communities is largely interdenominational. Government-created communities—such as the great power projects and resettlement areas—all have federated, non-competitive churches that are organized and supervised jointly by the denominations.

The task of Christianizing America and the problems of this nation are too great for any one denomination to solve. The boards of home missions are practicing ecumenicity through comity and coöperation. Our own Board of Home Missions is actively working with others.

All that we do is conditioned by what other communions are doing.

Thomas Alfred Tripp is the Executive Secretary of the Town and Country Division of the Extension Division of our Board of Home Missions.

GENERAL COUNCIL MEETING

Essential plans for the meeting of the General Council of our Congregational Christian churches are now completed.

The meeting will be held in Grand Rapids, Michigan, June 21–28. Our Park Congregational Church—Dr. E. A. Thompson, minister—will be the host church.

This will be a significant meeting. While delegates debate, or stroll through Grand Rapids, the world war will be moving toward its bloodiest struggles.

Such a prospect is sobering. And the program will give opportunity for serious consideration of problems occasioned by the war's immediate impacts.

The ministries of our great service agencies will require undergirding for the days ahead. It will be an opportunity for new loyalty to the Great Commission.

HELPING THROUGH PRAYER

By Fred Field Goodsell

DEAR FRIENDS:

By the time these lines fall under your eyes Dr. Theodore A. Greene of New Britain, Connecticut, and I shall probably have completed the major part of our visit in Mexico City, Argentina, Uruguay and Brazil. I give below the itinerary which we expect to follow.

We go with open minds, primarily to become acquainted with the indigenous Congregational churches of Brazil and with the work in Argentina of the German Congregational Conference of the United States. Representatives of both of these groups of churches in their letters to us are reaching out for fellowship with the Congregational Christian churches of the United States. Beyond contact with these groups, we shall be deeply concerned to discover the conditions under which the evangelical movements in Latin America are laboring and to become aware of the vital issues involved in their growth and activity. In what way or ways the American Board or the General Council may be actively related to evangelical groups or missions in Latin America other than is true at the present time, remains entirely an open question. The American Board has had a "mission" in Mexico since 1872. The work there is now administered in coöperation with the Conference of Southern California. Conditions for advance are much more favorable now than for some time.

We covet your prayers as we make this visit.

Dr. Greene goes as a representative of the General Council and I of the American Board. We go at the invitation of friends in these countries hoping that we may give vital expression to the spirit of Christian fellowship and coöperation in service. We are interested of course in the whole Christian movement in Latin America. I am specifically asked to carry important messages to the three units of the International Missionary Council in Mexico, Brazil and the River Plate region.

We left New York City on April 10 via Eastern Airlines and Pan American for Mexico City and vicinity, arriving in Buenos Aires on April 23. From May 5 to 28, we visited Brazil, spending about ten days in southern Brazil and some twelve days in the northern area. On May 28, Dr. Greene left for the United States, via San Juan, Puerto Rico.

From Brazil, I go to Mexico where I shall visit Guadalajara, Mazatlan, Hermosillo, and other fields throughout June, arriving in Los Angeles about July 1. The month of July will be spent in California, and I expect to arrive in Boston about August 1.

There are three inexpensive booklets, written after careful investigation of the areas, by Dr. J. Merle Davis which all who are interested may secure from the International Missionary Council, 156 Fifth Avenue, New York, N. Y. They are—*How the Church Grows in Brazil*, *The Evangelical Churches of the River Plate Republics*, and *The Economic Basis of the Evangelical Churches in Mexico*.

Fred Field Goodsell

"We owe United Witness as a duty to our . . .

NATION, CIVILIZATION, CHRIST."

By the Archbishop of Canterbury

In days like these when the basic principles of Christianity are widely challenged and in many quarters expressly repudiated, the primary need of the hour is for clear and united testimony to Christianity itself.

Our differences remain; we shall not pretend that they are already resolved into unity.

But we take our stand on the common faith of Christendom—faith in God, Creator, Redeemer, Sanctifier; and so standing together we invite men to share that faith and call on all to conform their lives to the principles derived from it.

Here we must insist that in the church are the appointed means whereby men may receive and perpetually renew their union with their Lord and with one another in him, and so increase in the Holy Spirit. All this must be maintained and proclaimed.

And unless the church is firm in its witness to its own faith, it will have no standing ground from which to address the world. Standing firm upon its own ground, it can and must address the world.

We owe united witness as a duty to our nation and to the hope of Christian civilization.

But we owe it still more to our Lord himself. While we show ourselves to the world only as divided, we alienate men from him. Only as we unite to present him to men as the one Lord of life, our life and theirs, can we be true witnesses to Him.

But we must cry to the Lord, not that he would do for us what he bids us do ourselves, but that he would uphold us as we go forward, sustaining our courage, and bracing our will for endurance.

The church is concerned for service men who have anxious families back home

It carries on its conscience the children of migrants, unschooled and uncared-for

It knows that juvenile delinquency results when war workers' children are neglected

Hand in Hand

By G. Pitt Beers

As soon as the sons of American families were called into military service (and a little later, the daughters), the churches began planning what they could do to coöperate with their young people under these new and exceedingly difficult conditions.

Obviously, any such enterprise calls for a large measure of coöperation among the denominations. There is no possible way that any denomination can separate its own men and serve them alone, even if that were desirable. The General Commission on Army and Navy Chaplains was already in existence for the selection of Protestant chaplains and for conference with the government in their interest.

The Christian Commission on Camp and Defense Communities was quickly organized under the sponsorship of the Federal Council of Churches of Christ in America, the Home Missions Council of North America, and the General Commission on Army and Navy Chaplains. A little later other bodies came into relationship with the Commission, chiefly the International Council of Religious Education and the United Council of Church Women.

This Christian Commission has taken leadership in all manner of civilian services to the men and women in service and to the people in the new communities springing up around the war industries. The major service of the Christian Commission has been helping each de-

mergency Service

nomination to discover its place in this great need. It has been a channel for conference and coöperative planning. It has rendered general services in producing literature, in assembling information, in approaching the government, in conducting training conferences, in studying local situations and in similar ways.

The work of the Commission was first directed to a ministry to service men and there were on April 1, 1944, thirty-two projects related to this service. These take various forms of ministry, but are always related to the particular conditions in the community outside the camp where the men and women spend their time when on leave. They always represent a coöperative program on the part of the local churches and undertake to minister to all service men and women in the name of all the churches.

Very soon the needs of the industrial communities began to press upon the attention of the Commission and there were, on April 1, 1944, forty-nine projects in which such service is being rendered. Fourteen of these are joint operations with service men and are included in the above figure of thirty-two. Conditions in these industrial communities are almost beyond belief. Extremely inadequate housing; overcrowding to an unbelievable degree; the breakdown of the public school, recreation programs, and other public services; the high percentage of cases in which both parents are working, frequently on different shifts; all contribute to conditions which make

So it fosters wholesome, church-centered interests through Vacation Bible Schools

It sends workers among the migrants to give them encouragement and practical help

And, through our chaplains, the church is constantly at the side of service men

normal living almost impossible for all; but particularly for children and youth.

Here the Christian Commission is placing workers who carry on a program for all age groups.

A definite program of postwar planning is already under way. A conference will be held in the near future in which the churches' relations to the postwar program will be studied carefully and it is hoped that a very significant and far-reaching program may be worked out. The churches are united in the determination that we shall carry through in the postwar world, not dropping our responsibilities when the fighting ceases.

In all of these things Congregationalists have been coöperating. They furnished to the Christian Commission its first executive secretary, Dr. Dwight J. Bradley. They have shared liberally in financing the program as a whole, both in the budget of the General Commission and in the financing of local projects. They have given leadership in the planning both in camps and in industrial communities. Their churches have shared actively in local enterprises.

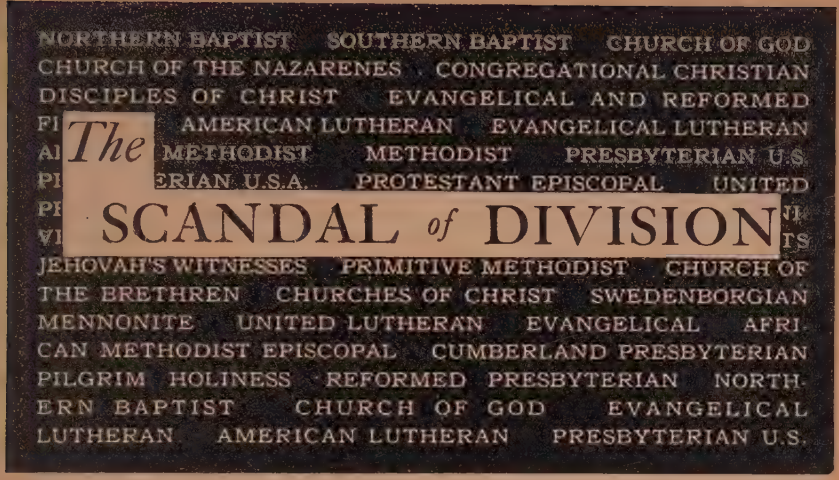
The Division on Religious Education has fostered a particular program in their field especially for children and early youth. The United Council of Church Women has fostered a program by which volunteer workers in local communities are enlisted and trained for service. The churches are, of course, coöperating through many other agencies. Through the YMCA Protestants are represented in the USO and are carrying on a very large section of that program. They are coöperating in relief programs overseas and are related to UNNRA in planning for relief and reconstruction in the postwar period.

Very early it became evident that some kind of youth organization should be established among Protestant soldiers comparable to the youth organizations in our home churches. It was agreed that this organization should be especially adapted to the service men and as a result the Service Men's Christian League was finally evolved. Local units may be organized by any chaplain anywhere. A soldier becoming a member carries his membership with him wherever he goes. *The Link* is the official publication of this organization and has met with a measure of success that is highly gratifying to all involved, even though it has become embarrassing because of the difficulty in financing the publication on the vast scale which the demands from the service men make necessary.

Thus we work together on these problems which might prove insoluble were one denomination or agency to face them alone. And together we are finding ways to keep the church among those who are America's uprooted peoples as their guardian, guide and stay.

G. Pitt Beers is Executive Secretary of the North American Baptist Home Mission Society.

The most remarkable per capita giving to church work in America is that of the Church of the Nazarene. This Church, with 186,519 members, received $10,077,353 in 1943. This is $54.03 a member. The church includes support of 100 mission stations. We Congregational Christians give $1.58 per member per year.


NORTHERN BAPTIST SOUTHERN BAPTIST CHURCH OF GOD
CHURCH OF THE NAZARENES CONGREGATIONAL CHRISTIAN
DISCIPLES OF CHRIST EVANGELICAL AND REFORMED
AMERICAN LUTHERAN EVANGELICAL LUTHERAN
METHODIST METHODIST PRESBYTERIAN U.S.
PROTESTANT EPISCOPAL UNITED
The SCANDAL of DIVISION
JEHOVAH'S WITNESSES PRIMITIVE METHODIST CHURCH OF
THE BRETHREN CHURCHES OF CHRIST SWEDENBORGIAN
MENNONITE UNITED LUTHERAN EVANGELICAL AFRI-
CAN METHODIST EPISCOPAL CUMBERLAND PRESBYTERIAN
PILGRIM HOLINESS REFORMED PRESBYTERIAN NORTH-
ERN BAPTIST CHURCH OF GOD EVANGELICAL
LUTHERAN AMERICAN LUTHERAN PRESBYTERIAN U.S.

By Harvey S. Firestone, Jr.

Christianity faces the greatest responsibility in its history as we approach the day on which our allied fighting forces free the tortured peoples of the world.

The most farsighted statesmen and the most enlightened legislative bodies cannot build an orderly and liveable international society after this war unless all Christian people are prepared to provide the spiritual guidance and momentum that will uproot the seeds of hate and evil, and supply the Christian imagination demanded if we are to shape a just and enduring peace.

The problems of the postwar world are not all a matter of political and geographical readjustments.

They also include tremendous psychological and spiritual problems resulting from the suffering and disruption millions have experienced throughout the world.

Never before has our world faced such confusing human problems. Millions have had their lives ruined and take a hopeless view of the future.

They are not only suffering physically but they are groping about in spiritual agony.

Many have lost their faith—in man and God. And it is a Christian responsibility to help them regain it. They are not interested in what label it bears. All they want is to become reassured that there still exists a brotherhood of man and—a Kingdom of God.

Yes, a sick world is looking toward Christianity to set an example of united action in reviving spiritual values.

There is something of the tragic, is there not, in the fact that, although there are only 70 nations in our world, there are three times that number of Protestant sects to divide and weaken the impact which Christianity should be ready to make upon the present and the future of our one world?

Let our churches not mistake the form for the substance, and thereby lose their greatest opportunity for leadership!

Let all denominations choose a common meeting ground and there erect one coöperative spire of service, pointing its finger to the sky as a

symbol of the living power of Him who died that all men might live together in peace and freedom.

Of course there has been much progress in the past fifty years in joint service action and joint spiritual leadership. The Foreign Missions Conference, the Home Missions Council, the Federal Council of the Churches of Christ in America—all of which Congregational Christians support—represent great progress in coöperative work by our many denominations.

Mention should also be made of the International Missionary Council which was an outgrowth of the World Missionary Conference held in Edinburgh in 1910.

Under the auspices of this latter body a Council of 250 Christians from all parts of the world met at Jerusalem, seeking to define more accurately the common task of foreign missions.

Of course, you are acquainted with later developments in ecumenicity at Oxford, Geneva, Amsterdam, Madras, etc.

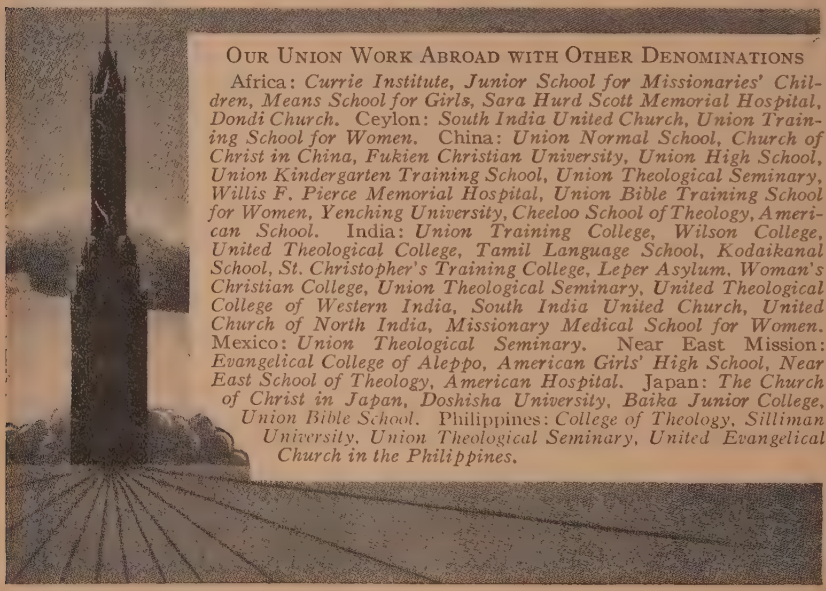
But much more must be done if Christians are to have their rightful and desired influence upon the world.

Here and there leaders are endeavoring to put an end to the divisions of the past and to bring about better coöperation.

What a great opportunity our churches have today—for united witness in a world where nations are divided, where racial hatreds divide and where groups divide and bedevil our life.

I am delighted that this edition of *The Missionary Herald* is devoted to this theme of coöperation and united action, and I congratulate the Congregational Christians on the part they are playing in united effort with other agencies and denominations.

Harvey S. Firestone, Jr., is the President of the Firestone Tire & Rubber Company, Akron, Ohio.



OUR UNION WORK ABROAD WITH OTHER DENOMINATIONS

Africa: *Currie Institute, Junior School for Missionaries' Children, Means School for Girls, Sara Hurd Scott Memorial Hospital, Dondi Church.* Ceylon: *South India United Church, Union Training School for Women.* China: *Union Normal School, Church of Christ in China, Fukien Christian University, Union High School, Union Kindergarten Training School, Union Theological Seminary, Willis F. Pierce Memorial Hospital, Union Bible Training School for Women, Yenching University, Cheeloo School of Theology, American School.* India: *Union Training College, Wilson College, United Theological College, Tamil Language School, Kodaikanal School, St. Christopher's Training College, Leper Asylum, Woman's Christian College, Union Theological Seminary, United Theological College of Western India, South India United Church, United Church of North India, Missionary Medical School for Women.* Mexico: *Union Theological Seminary.* Near East Mission: *Evangelical College of Aleppo, American Girls' High School, Near East School of Theology, American Hospital.* Japan: *The Church of Christ in Japan, Doshisha University, Baika Junior College, Union Bible School.* Philippines: *College of Theology, Silliman University, Union Theological Seminary, United Evangelical Church in the Philippines.*

TALES OUT OF SCHOOL

By Harry Thomas Stock

Walter Giersbach, President of Pacific U.

A college canning bee?

The increasing difficulty of purchasing supplies and the mounting prices of available foods presented Pacific University with a serious problem. But life is one problem after another for President Walter C. Giersbach, and, as usual, he found a solution.

Last summer, and again in early autumn, the college sent letters to the women's associations of the churches of the Northwest and California. They explained the need in which they found themselves, asking for donations of canned food.

Meantime, remembering the promise to those who help themselves, some of the women of Forest Grove (the seat of Pacific University) gathered in small groups in the president's garden to prepare vegetables for processing at the local cannery. There one or two of their group would do the actual work of canning.

Over 500 cans were prepared. A gratifying total. But have you ever served beans to a hundred hungry young people? Five hundred cans don't last long.

Then the responses began coming in from the churches. Several ministers attending the Northwest Regional Conference, August 30 to September 3, brought gifts of canned fruit and vegetables from their churches. One church, at the ceremony of burning its mortgage, collected 119 cans of food and some money as well.

On the way home from this ceremony, Dr. Giersbach was asked to stop at another church to pick up 30 more cans.

One society in California asked about the use of dehydrated foods. Certainly the college can use any food which can be kept without refrigeration. More distant churches have sent money to help with the purchase of food supplies.

Pacific University is a Congregational college established by pioneers in western Oregon almost a century ago. It has weathered many severe storms, but was never more determined and vigorous than today.

It is distinctly Christian and is a church-related college in every sense of the term.

Our small colleges are struggling to live and serve.

With summer here, and gardens all planted, will you remember the needs of our Pacific University, and plan to share with it your garden produce this fall?

Harry Thomas Stock is the General Secretary of the Christian Education Division of the Board of Home Missions.

"This *just doesn't seem lik*

And it isn't home, but Congregationalists, Methodists, Baptists, and others are working arm in arm to care for the social and spiritual needs of the residents of Minidoka Center.

By Claton S. Rice

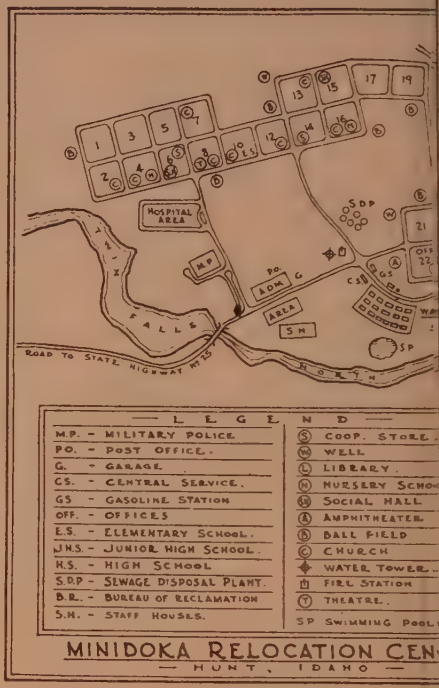
People of Japanese ancestry were in the majority that afternoon at the little station at Shoshone.

It was right that this should be so. For many of the sons of parents in the Minidoka Relocation Center at Hunt, Idaho, were coming home on furlough that day. Minidoka prides itself that more of its sons are in service in proportion to its numbers than from any other relocation camp.

Fine boys they were, those young Japanese American army men, as they piled off the train and onto the auto stage, crowding it to the doors. They were a good-natured, rollicking group, all bound for home, save one. That one was I.

Outstanding among the soldiers was a bright young corporal. He greeted each one on the stage much as the son of any American home might greet his friends upon his return from months of war experience.

Japanese artists executed this mural which decorates the wall of the Center library



Crescent-shaped Minidoka Relocation persons, Japanese and their America

"Hi, Jimmie," called out one of his old pals, "I never expected to see you in a corporal's uniform! How come?"

The corporal grinned broadly and answered casually, "How's the old boy?"

One could not keep from listening to his banter, as he talked to the old friends while the bus climbed up the grade, the snow-capped Sawtooth Mountains fading behind us as we journeyed. Suddenly, however, he became quiet and his face grew stern. The sagebrush and barren hills which welcomed those of us who love the semi-arid West, evidently brought no

oing home..."

ut three miles long. Nearly 8500 n, live here in temporary barracks

sense of out-stretched hands to him. Instead, a feeling of desolation and sad memories, frustration and the thought of barbed wire fences at the end of the road must have cut him to the very quick.

Some of us who had seen our Japanese American friends loaded into buses here in the green Coast land, understood his feeling. This semi-arid land was a strange country to him. At last, he shook his head in a puzzled way and burst out plaintively,

"This doesn't seem like going home to me!"

"Jimmie," called one of the youngsters from Minidoka, breaking in upon the corporal's meditation, "They had your picture up in the mess hall on Christmas, you and all the other heroes!"

"I'll bet they did!" said the corporal slowly.

"Sure they did. And all the old folks cheered."

"Gosh," said Jimmie, and became silent again.

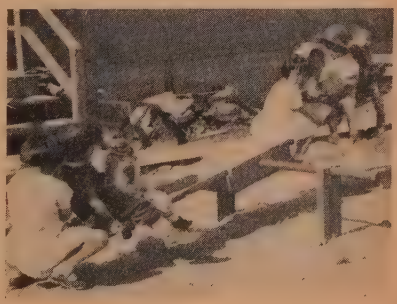
I, too, became introspective as I thought, "Yes, all the old folks cheered. Old folks torn from their homes and placed behind barbed wire fences—a pass to get in, a pass to get out. They are better Americans than I!"

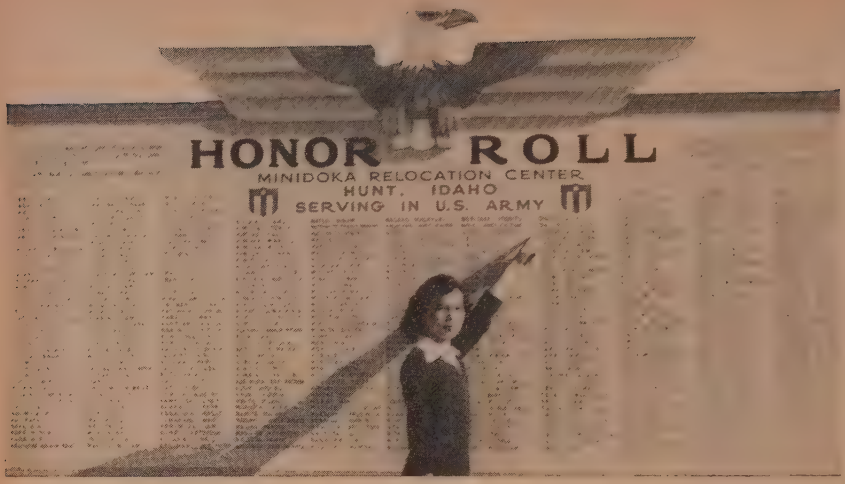
Jerome—and then on toward Hunt and Minidoka. At last, across the racing sagebrush appeared the squatty camp, the home of several thousand relocated Nipponese, and their American-born children.

Long, low dormitories, a single room to a family, dining halls, schools, hospitals, water towers—a little city where transplanted people live in buildings which look from the distance like neat rows of lead-gray rocks in a gray, gray sagebrush framework.

"It looks like another army camp," grumbled Corporal Jimmie. "I just left one camp, and now here's another. This just doesn't seem like home to me!"

Like children everywhere, Minidoka's children must play, though facilities are meagre





More of Minidoka's young men are in the Army than from any other Relocation Center. Fumi Onodera points to the names of her three brothers who are in the armed service

A barbed wire fence and guards at the gate. Officials kind enough but insistent. A pass to get in and a pass to get out! And several thousand Japanese and Americans behind the wire, not because they want to be, but because of war.

When our boys in the service obtain furloughs, they are free to come and go, welcomed and honored at home and on the way. But Corporal Jimmie—barbed wire and guards! There are friends of his whose graves in foreign lands prove their devotion to our democracy. No barbed wire, we hope, for them at Heaven's gate. What pass shall they use, these heroes of Africa and Italy, to enter a white man's heaven?

My own people have lived in this land for more than three centuries. I think they were good Americans. But I feel that these interned Japanese are better Americans by far, for they send their sons to fight for that which the exigencies of race and war have denied them. I fear that I should not have the grace to do that.

Our army has been very good to these Japanese, doing its best in a hard situation. I would sooner trust it and its methods, as we face the future of our Japanese friends, than the hysterical groups I find over the country repeating the adage, "The only good Japanese is a dead Japanese." Their ancestors said that about the Indians, we remember.

But churchmen have other thoughts. Through denominational and interdenominational agencies, we are doing our best to care for their religious needs and to assist them in relocating. Our own State Conferences that are involved keep in constant touch. The Committee for War Victims and Services is always ready to meet financial needs as they arise. Tying all the groups together is the Federal Council of Churches.

What a joy it will be to hear them say, one happy day, "This is home to me!"

Claton S. Rice is Superintendent of our Washington State Conference.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

A LITTLE lad, whose father had gone to the war so long ago that the boy didn't remember the man, was taken each morning into the drawing room to pause a moment in front of the father's picture over the fireplace.

One day the boy said, "Mother, I wish father would step out of the frame and become alive."

"A congregation is never an audience, but a Fellowship made one." At its best the congregation enables God to step out of a frame and become alive in the community. As it embodies and transmits the attitudes, concerns and ministries of Christ, it becomes the body of Christ in its community.

Nothing is quite so important for the churches of the United States of America today as that each one becomes an embodiment of the mind and will of Christ for all the peoples of earth.

Congregations in fellowship as a denomination become members of Christ's body in an enlarged sense. Together they present varied facets of the mind of God in Christ. Through doing things together that like-minded groups can do together better than separately, denominations extend to wider areas the unity and fellowship of the local church. Their program of service and fellowship is the larger parish of each local congregation.

Denominations in fellowship disclose the will of God for the unity of His church, "that they all may be one that the world may believe."

This is the growing edge of the body of Christ today. Denominations are becoming increasingly interknit in Christian ministries. This is particularly true in the world mission of the church. There are still many glaring instances of dis-unity, but the total movement is in the direction of coöperation, integration, unification. The goal is Oneness in Christ.

The inter-faith movements of today witness to the pull of the One True and Living God upon the human personality of whatever class, color, or culture.

A little boy was flying a kite that had gone so high it was out of sight. A passer-by asked the lad how he knew the kite was there at all.

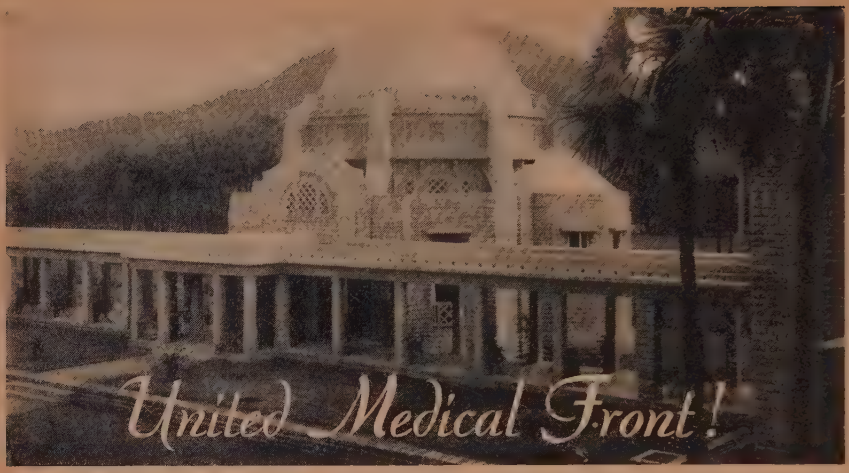
"I know it by the pull on the string," he said. The drawing together of mankind, the inner loneliness and pain of divisiveness are evidences that the Living God is there.

When mankind becomes one in Christian fellowship, God will be not only there, but also here, known of all men and believed in, to the redemption of the world.

This is the potential and venture of denominational, interdenominational and inter-faith togetherness in the world mission of the church.

And we Congregational Christians believe that we have been making the movement for functional denominational unity one of the fundamental bases of our denominational activity.

A. D. Stauffacher



United Medical Front!

Our American Board for Foreign Missions is a coöperative organization, working with other denominations in all phases of the total missionary program.

By Edward H. Hume, M.D.

United church coöperation is in the air in Asia and Africa, and nowhere more vividly than in the realm of health projects.

Ten years ago a conference was held in Changsha, capital of Hunan Province in China, during which the various Protestant societies there agreed to have their hospitals work in fellowship. Before long the plan was enlarged so that it included, with varying degrees of relationship, both Roman Catholic and Protestant medical work.

The pivot of the scheme is the Hsiangya Medical College and Hospital, established two decades ago as a genuine coöperative effort between a Chinese group of citizens and an American university mission. The new scheme is to be called The Hsiangya Medical Center.

Features of the program are that these twenty or so hospitals, established by missionary societies, are to take their place in a friendly integrated way in the provincial plan of health organization; and that hospitals of any society, or even private hospitals, may become affiliated. The central figures in the plan are the provincial commissioner of health; Dr. H. C. Chang, dean of the medical college; and seven of his colleagues, both Chinese and American, on the teaching staff.

This province-wide scheme will include medical education, the education of nurses, and plans for preven-

These Currie Institute students are studying at our Sara Hurd Scott Hospital, Africa

tative and curative medicine. There will be no selection of personnel on the basis of race, but entirely on the basis of qualification, training and experience.

It is possible that, on account of the size of the province, two centers may be developed, one at Changsha in the north, and one at Hengyang, farther south.

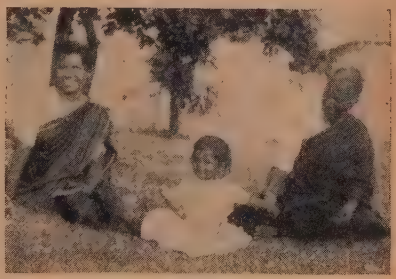
Still another kind of union enterprise, transcending denominational lines, has developed at Amoy in the south of Fukien province. Here for scores of years three societies have worked within the same territory: the English Presbyterian, the London Mission and the Reformed Church of America. After years of weighing the suggestion, the doctors and their clerical colleagues, both Chinese and Western, came together in the spring of 1937 and welded the medical work of all three missions into a single strong team.

This was shortly before the Japanese invasion in July, 1937, and the test of the strength of the united hospital plan was soon met. The London Mission Hospital at Changchow had to let its senior British physician return home for medical service for the armed forces. The Reformed Church Hospital in Amoy, true to the team agreement, sent one of its own staff, Dr. Hofstra, to serve at Changchow.

Nurses like these studying at Foochow University are raising China's health standard

A complete new hospital unit for West China Union University is nearing completion

Dr. Julian, below, with her mother and an adopted baby, is a typical Vellore graduate



Students arrive from the villages as the new term begins at Vellore Medical College

Or turn to Pithapuram in the Coconada district in eastern India. The Canadian Baptist Mission has a string of hospitals running north and south in this wide area but has been wise enough to do two significant things: one, to develop a single center of higher nursing education; and two, to include members of other missions in a coöperative plan in the town of Pithapuram. It would be impossible for each hospital in a series to provide competent instruction in the basic sciences of anatomy, physiology, etc.

Come again to the Baroda district in western India where the American Methodists at Nadiad and at Baroda City, the Salvation Army at Anand, and the Irish Presbyterians at Ahmedabad, have agreed to preserve their separate identities but to think of their work as part of a single total team.

Illustrations might be multiplied but reference should be made to two of the many teaching centers which have grown up in China and India. In Chengtu, capital of Szechwan, that great western province of China, there has been a Union Medical School for twenty-five years, formed by the pooling of forces from several British, Canadian and American societies. This has been known as the West China Union University Medical School.

Other departments of education—arts and science, agriculture and animal husbandry—are also a part of the total university program. Soon after the commencement of warfare along the coast, Cheeloo University—in which the American Board for Foreign Missions coöperates—was obliged to give up its foothold in Shantung province. Its staff and students are now on the campus at Chengtu, furnishing a vivid example of how a host institution may provide generously, even with considerable crowding, for its guests that come from afar.

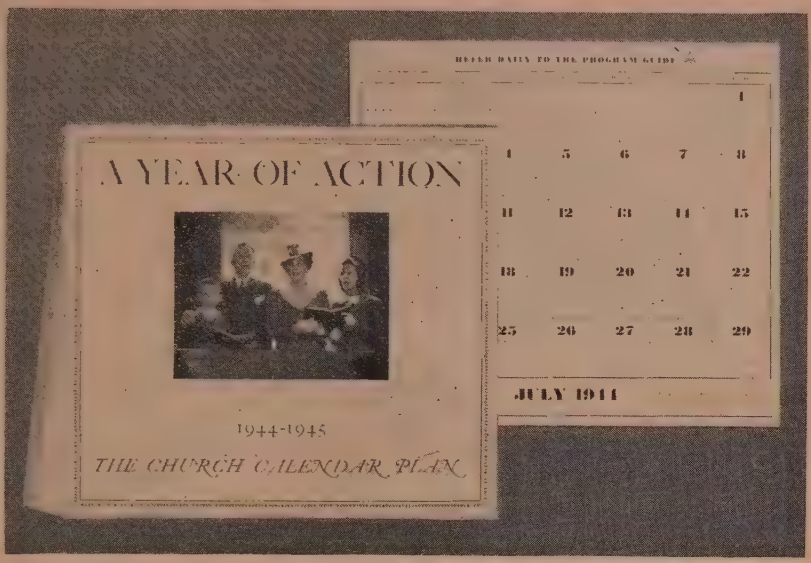
Not only has Cheeloo joined West China, but the school of nursing from the Peiping Union Medical College, driven out of Peiping after Pearl Harbor, has been re-established on the campus at Chengtu, there to receive hospitality as a guest and to carry with it something of the high standard of education that had been built up in Peiping.

No account like this would be complete without reference to the great program being developed in Vellore in southern India. Years ago, Dr. Ida Scudder laid the foundations of a medical school in that city, ninety miles west of Madras. Some of the most useful and devoted women physicians and nurses in India are graduates of this institution. Our American Board has been one of the participating missions in this significant enterprise.

With the leadership of the Christian Medical Association of India, a plan has now been consummated for making Vellore a center where men also shall receive their education as doctors. Not only so but, because of the requirements of the University of Madras to which such a medical college must be affiliated, the institution will become a medical college of university grade, the first in India where under Christian auspices, medical education of university standard will be available to both men and women. It is a great project and one that is receiving the cordial approval and support of the National Christian Council of India and the backing of a considerable group of missions, American, British, and Danish.

There is no field in which coöperation ought to be more readily possible than in that of health.

Dr. Edward H. Hume is Secretary of the Christian Medical Council for Overseas Work.



The CHURCH CALENDAR PLAN

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TEAMWORK *in the* Philippines

The story of sixteen years of united work with Presbyterians and Brethren

BY FRANK J. WOODWARD

BY its very title, *Mother America*, Col. Carlos P. Romulo's new book speaks volumes for the high esteem in which the United States is held by the majority of Filipinos.

And while our government has been laying the foundations for a new era of well-being in the Philippines, our churches have also been at work, producing a vigorous body of evangelical Christians numbering well over 300,000.

In our own mission at Mindanao, work was first begun in 1902 at Davao. In 1915, work was undertaken on the North Coast at Cagayan. This area had the advantage of being nearer the large trade centers, and many immigrants settled there.

This is the pulpit of a chapel which was built by native Christians at Davao, P. I.

Later Southern Mindanao was to feel the effect of the same influences, and to respond to the claims of the Gospel in rapidly increasing numbers.

In 1928, an event of the most far-reaching import occurred. The work of our Congregational, Presbyterian and United Brethren churches was united—becoming the United Evangelical Church of the Philippine Islands.

This is a Filipino church—governed by forty-nine members of the

Executive Committee of which forty-seven are Filipinos. It is a Filipino-supported church—in 1940 its members contributed a total of $46,000 out of their poverty to its maintenance.

Indicative of the response our work is experiencing in Mindanao is the fact that within a period of twenty-five years our five congregations have

Courtesy, The Friendship Press

increased to 138! The membership increased from about 550 to something over 10,000. And when individual congregations report that fifty to seventy per cent of their members tithe, we know that they understand the meaning of sacrificial giving.

In 1939, the Philippines ranked second of thirty mission fields in the number of Daily Vacation Bible Schools conducted. In that year, 425 classes were conducted by 1,027 volun-

Walter Tong, our missionary now interned at Davao, with Dr. Laubach in peacetime

teer teachers. There were 28,136 pupils enrolled—the majority of whom had been without any Christian background.

Today there are more candidates for the ministry than ever before—some of these young men being dedicated in infancy by their parents to the Kingdom. Through the splendid work of our Dean James F. McKinley of the College of Theology, these young men become rural-minded, and thus are prepared to enter wholeheartedly into our rural program.

The God's Acre Program of stewardship has been adopted in some parts of Mindanao with excellent results.

In one parish, forty hogs were raised for the church in a single year. These "dedicated" pigs were commonly referred to by their owners as "God's pigs." They were prayed for in the daily family worship, and the children took joy in helping to feed them. Thus the younger members of the family learned to serve and to share in the stewardship program.

Plots of land were planted and cultivated as "God's Acres." One congregation planted a field of rice from which they harvested a crop worth $78 for their church.

And in the Philippines, we have

The dedication of a new church at Iligan, Lanao, was joyfully observed by its congregation. It was well built of hard wood, with new pews and rooms for Sunday School

learned that small gifts do total to large amounts.

One of our very poor women was approached by the Ladies' Aid Committee for a gift for the lepers at Culion.

She and her two daughters, living in their wretched bamboo shack, just could not afford anything for the lepers from their daily market-money of ten cents.

But one day, troubled in conscience, this woman saw an empty milk-tin and thought: "If I should punch a hole in that tin and make a bank, then I might save one-half cent each day from our food-money. Next year I would have something for the lepers."

This she did. And when next year the committee members asked for a gift for the lepers, they discovered to their amazement that the milk-tin bank contained $2.93—the largest single gift in that village.

When asked how she had come to think of such a novel way of budgeting, the woman replied, "I think that God must have put the idea into my mind."

Because of the decision of the Philippine legislature to re-settle a million people within five years in the great open spaces of Mindanao, our Island has become the melting-pot for the Archipelago.

About 400,000 had arrived prior to the attack on Pearl Harbor. These are pioneers, and they are fast becoming members of our United Evangelical Church.

On Mindanao, we have a growing and praying church, filled with fervor and a loyalty that begets interest and sacrifice.

And when the war ends in this area of the Pacific, a warm welcome will await the new missionaries who will go out to reinforce and to supplement those who have remained in the Philippines throughout all the hostilities.

Frank J. Woodward was appointed an American Board missionary to the Gilbert Islands in 1910 and transferred to the Philippines in 1917.

Why Not complete it NOW?

By Frank J. Scribner

About 1200 ministers and widows of ministers have built their expectations upon the very modest basis of $500 a year for a married couple, or $300 a year for a widow.

At the time of the Durham Council in 1942, funds from all sources fell short by $120,000 a year of providing these annuities.

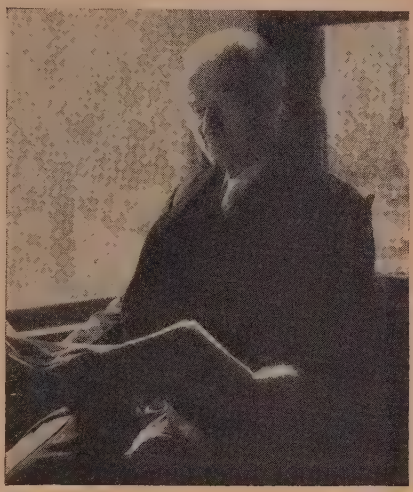
At that Council the laymen of our churches rose magnificently to the occasion, and the Unit Plan was inaugurated. It seeks to secure special gifts totaling $120,000 a year, thus keeping Original Plan annuities at their full amount. The plan was to continue for ten years.

Two of those ten years have passed. In each of them, the goal of $120,000 has been exceeded. In 1942, $133,317 was given; in 1943, $153,369. Thus the needs of the Original Plan have been met for 1943 and 1944, and a reserve of more than $46,000 has been set aside against the future.

In addition to this, the Boards and Conferences have voted to give to the Annuity Fund a reserve to provide for needs of the Original Plan after the Unit Plan has completed its work. It is now possible to assure the denomination that if the Unit Plan meets with continued success, the promise repeatedly made to the members of the Original Plan can be fulfilled.

This year the question has been asked, "Why not complete the Unit Plan in less than the ten years originally planned and projected?"

Some states are already ahead of schedule in their collection of gifts. The Middle Atlantic Conference has contributed four times its annual quota, and thus is two years ahead of the time-table. South Dakota, Northern California, Missouri, Southern California, Kansas, District of the Southwest, and Washington are among those that are well ahead of goals set for the first two years.



After the labors of a lifetime—Veterans of the Cross deserve leisure with security

If this practice can become general and can be carried far enough, the Unit Plan Committee can finish its task and recommend its own dismissal, long before the ten years originally contemplated.

Gifts may be sent to the Unit Plan Committee of your Conference, or directly to The Unit Plan, 287 Fourth Avenue, New York 10, N. Y. Checks should be made payable to The Annuity Fund for Congregational Ministers.

Frank J. Scribner is General Secretary of our Ministerial Relief Division of the Board of Home Missions.

Learning to Lead by . . .
LEARNING TOGETHER

by MARY M. LAGO

THE first requirement for a competent leader of missionary activity, either in a local church or in a denominational board, is a knowledge of the facts about missions and an ability to interpret them intelligently.

This is much harder than it seems, for missions deal with people, and thus the facts are bound up in countless complicated ways with facts about social movements, political and diplomatic actions, economic conditions, past history and current events.

How, then, can one layman or one board secretary, loaded down with the details of his own denominational work, possess enough knowledge of these fields to interpret missions intelligently to those whose interest he seeks?

The answer is not for each person to retire to the library and cram himself full of miscellaneous knowledge, but for him to meet with a carefully selected group of people, each having highly specialized knowledge and experience. As ideas are exchanged, and knowledge pooled, each participant discovers that he is one of many whose every effort, no matter how small, is important because it seeks to build up in a time of almost universal tearing down.

Significant among such coöperative

gatherings is the Silver Bay Conference on the Christian World Mission, held each summer on the shores of Lake George in up-state New York, to take place this year from July 12 to July 19. It is sponsored by three of the great interdenominational agencies in America: the Home Missions Council, the Foreign Missions Conference, and the Missionary Education Movement, all three of which are heartily supported by our own Congregational Christian denomination.

Its program is planned for ministers and lay workers such as church officers, leaders of missionary groups, youth leaders, or those who wish to prepare for such leadership—*from all denominations.*

Dr. LeSourd discusses conference plans with two other leaders on the Silver Bay Inn lawn

It purposes to make these men, women and older young people aware of the great task to which the church must rise, to inform them of the resources available through denominations and interdenominational agencies, and to teach them to identify themselves, by action and outlook,

Study groups at Silver Bay are informal and interesting. There is always plenty of opportunity to share ideas, discuss the new ones and re-evaluate the old ones

with all those in the world who so desperately need the Christian message. And, knowing that merely arousing such personal realizations will result in frustration and unrest unless some outlet for passing them on is provided, they are taught practical, step-by-step methods for missionary education in their home churches.

From the first, the conference is coöperatively planned. Its chairman is Dr. Karl Quimby, of the Methodist Board of Missions and Church Extension. Program committee chairman is Dr. Albert D. Stauffacher, Minister of our own Missions Council. Directing the promotion is Margaret B. Cobb, of the Department of Religious Education of the Reformed Church in America. Its executive secretary is Dr. Gilbert Q. LeSourd, business secretary of the Missionary Education Movement.

Because of the broad contacts of these and others who laid plans for the conference, it can draw upon larger resources for leadership than could any denomination alone. Missionaries on furlough and nationals give the most direct and authoritative information about events and trends on the field which to us have been only magazine accounts or reports at second hand.

Henry Smith Leiper, distinguished secretary of the World Council of Churches, will give three interpretative addresses on "The Church in the World Scene," while A. J. Walton, of the Methodist Board of Home Missions, will give a similar series on "The Church in the National Scene."

Other speakers will be Robert P. Chaat, minister of the Comanche Indian Mission of the Reformed Church at Lawton, Oklahoma; William B. Pugh, Stated Clerk of the Presbyterian General Assembly and chairman of the Commission on Army and Navy Chaplains; Slotemaker de Bruine, of the Netherlands Information Bureau, former Missions Consul to the Netherlands Indies; Alfred Akamatsu, pastor of the Japanese Methodist Church in New York City. All these and many others enrich the 1944 program.

Experts in missionary education will conduct classes on "How to Lead a Group Studying Foreign Mission Study Books of the Year" and another on the home mission books; a "Practicum in Christian Living," a study in organizing community forces for Christian ends; "The Christian Mission in Our Day," examining the nature of the present crisis; "Preaching and Teaching the World Mission of the Church," interpreting missions in terms of spiritual growth; "Subject Matter of the Mission Study Themes for 1944."

To all this wealth of resource and program is added the daily devotional hour, "Strengthening Our Spiritual Resources," led by Robert W. Searle, of the Greater New York Federation of Churches; the afternoon Missionary Fellowship Hour when missionaries and nationals hold informal panel discussions; and the evening vespers.

He who attends the Silver Bay Conference will never forget it. He will refer to it mentally and verbally for many months after he returns to the work of his church at home. He will find that the fellowship, the sharing of ideas and worship, and the closeness of mountains, sky and water to God have been a sort of "spiritual refuelling" which will carry him through much discouragement and the dullness of many routine tasks.

And most important of all, he will have seen the churches working together toward their common goal. He knows now that his church on Main Street is not alone, but is one part of a great body whose progress toward unity cannot be stopped.

Mary M. Lago is a staff member of "The Missionary Herald."

Plan To Attend... A Summer Conference

By Howell D. Davies

Days in the quiet beauty of the outdoors; all that refreshes the body and relaxes the strains; inspiring addresses and quiet talks with friends and leaders; visions of a new world and our part in it; a walk under the starry heavens at the end of a purposeful day—

This is what these conferences listed below will mean to you. Plan to spend your vacation this summer at the conference nearest your place of residence. This schedule complete as of *Herald* publication date. Write to your State Superintendent for information.

Alabama—Wadley, July 9–15; Sealacon, Skipperville, July 31—Aug. 5.

Arizona—Pilgrim Playground, Mormon Lake, Aug. 1–8.

California (Northern)—Sequoia, Fresno, June 11–17; Loma Mar, Redwood City, June 18–24; Lakewood, Lake Tahoe, June 24—July 1; Lokoya, Napa, Aug. 20–26; College and Leadership, Sept. 1–4.

California (Southern)—Kern Camp, Bakersfield, June 6–12, Yucaipa, Calif. (H. S.), June 12–19; Yucaipa, Calif. (Students and Young Adults), June 19–29; Yucaipa, Calif., (Intermediates), June 29—July 6; Yucaipa, Calif. (H. S. & Y. P.), July 6–13; Yucaipa, Calif. (H. S. & Y. P.), July 13–20; Yucaipa, Calif. (H. S. & Y. P.), July 20–27.

Colorado—Camp Scrooby, Colorado Springs (H. S.), June 11–17; Camp Scrooby, Colorado Springs (Jr. H. S.), June 17–24; Girls' Camp, Colorado Springs (Jr. H. S.), June 24—Sept. 2.

Connecticut—Gunnery School, Washington, June 22–29; Rosemary Hall, Greenwich, June 28—July 5; Camp Woodstock, Woodstock Valley, Aug. 20–27.

Florida—Miami, June 4–9; Winter Park, June 11–16; Crestview, July 23–29.

Idaho—Pilgrim Cove, McCall, July 24–31.

Illinois—Dixon Springs, July 3–8; East Bay, Bloomington (Intermediate), June 11–17; East Bay, Bloomington (H. S.), June 11–17; Tower Hill. Sawyer, Mich. (Jr. H. S.), June 28—July 5; Tower Hill, Sawyer, Mich. (H. S.), July 6–13; Tower Hill, Sawyer, Mich. (Adult), July 26–31; Camp Eastman, Nauvoo, June 18–25.

Indiana—Camp Mack, Milford, June 11–17; Merom Institute, Merom (H. S. & Y. P.), July 30—

Aug. 5; Merom Institute, Merom (Adult), Sept. 4–8.

Iowa—Grinnell, June 2–9; Camp Wapsi-Y, Central City, June 11–17; Templar Park, Spirit Lake, June 11–17; Camp Eastman, Nauvoo, Ill. (Joint with Ill.), June 18–25.

Kansas—Camp Wa-Shun-Ga, Junction City, May 28—June 3.

Louisiana—Kamp Knighton, New Iberia.

Maine—Camp Manitou, Medomak, Aug. 28—Sept. 4.

Massachusetts—Wilbraham Academy, Wilbraham, June 24—July 1; Williston Academy, East Hampton, June 25—July 2; Andover Newton, Newton Center, July 2–9; Camp Northfield, East Northfield, July 6–14.

Michigan—Olivet College, Olivet (H. S.), July 6–13; Olivet College, Olivet (Adults), July 16–21; Trailmakers, Bostwick Lake, Rockford, July 23–28; Trailmakers, Bostwick Lake, Rockford, Aug. 6–11; Benzonia, Aug. 27—Sept. 2; Michigamme, Aug. 13–18.

Minnesota—Camp Ihduhapi, Loretto, June 19–25; Northern Pines, Park Rapids, July 10–16; Tanadoona, Excelsior, Aug. 14–20; Frontenac, Aug. 21–27; Central Camp, Ihduhapi, Loretto, Aug. 21–27.

Missouri—Monticello College, Godfrey, Ill., July 2–8.

Montana—Red Lodge, July 26–30.

Nebraska—Dana College, Blair, June 4–10; Camp Brewster, Omaha, June 11–17; We-You-Ca, Chadron, June 11–17; Work Camp, Wynot Park, July 12–14; Work Camp, Halsey, July 16–19; Work Camp, Niobrara Park, July 26–30.

New Hampshire—Geneva Point Camp, Winnipesaukee, July 17–24; Camp Pinnacle, Lyme, Aug. 24–28.

New Jersey—Blair Academy, Blairstown, June 26—July 3.

New Mexico—El Paso Vicinity, Aug. 8–15.

New York—Wells College, Aurora, June 21–29; Blair Academy, Blairstown, N. J., July 3–10; Lisle, July 29—Aug. 6.

North Carolina—Lincoln Academy, King's Mt., June 6–14; Franklinton Christian College, Franklinton, July 9–14.

North Dakota—Pilgrim Park, Lake Metigoshe, Bottineau, June 27—July 5.

Ohio—Camp Hi, Mantua (7th & 8th Grade), June 11–18; Lake Erie College, Painesville, June 11–18; Defiance College, Defiance (Sr. Hi.), June 11–18; Camp Hi, Mantua (9th Grade), June 18–25; Defiance College, Defiance (Jr. Hi.), July 9–16; Camp Chaffee, Tippecanoe City, July 16–23; Otterbein College, Westerville, July 9–16.

Oregon—Camp Adams, Molalla (Intermediate), July 17–24; Camp Adams, Molalla (H. S. & College), July 24–31.

Oklahoma—Lake Murray, Ardmore.

Pennsylvania—Milroy (Jrs. & Srs.), July 9–15; Milroy (Freshmen & Sophs.), July 23–29; Milroy (Y. P. & Adults), Aug. 4–6.

South Dakota—Yankton College, Yankton, June 4–10; Lake Kampeska, Watertown, June 11–17; Placerville, Pactola, July 12–19.

Tennessee—Pleasant Hill, June 11–17.

Utah—Red Cliff Camp, Huntsville, July 15–22.

Vermont—Camp Sangamon, Pittsford, June 21–27; Camp Teela-Wooket, Roxbury, June 18–24.

Washington—Camp N-Sid-Sen, Coeur d'Alene, Ida., July 12–19; Seabeck, Aug. 14–21.

Wisconsin—Northland College, Ashland, June 5–12; Bible Institute, Green Lake, July 3–10; School of Missions, Williams Bay, Aug. 6–13.

Wyoming—Silver Spruce Lodge, Box Elder, July 6–13.

Dr. Davies is a member of the staff of the Missions Council, and is located at 19 So. La Salle Street, Chicago.

News and Views

BY ELLA G. SPARROW

These tots in the Tule Lake Relocation Center at Newell, California, enjoying drawing like any other children, are being guarded and restricted with their families as "dangerous Japanese" in U.S.A.

Negro children in the Nursery School at Fisk University (below) are provided with an attractive place to play and learn, something which is too often denied them in crowded tenements

Realizing that it cannot live without adequate leadership, our churches have established training centers whose students carry on the work. Above, Union Theological College at Bangalore, India; right, students at the Near East School of Theology, Turkey; below, Union Theological Seminary at Pasumalai in India

Our churches work for the welfare of man in coöperation with others as they send chaplains to our army camps (above); trains nurses in the American Hospital in Istanbul, Turkey (left); and provides all the resources of education for India's young women, as in the Women's Christian College at Madras (below)

Above is Christian, an adorable baby at our Alexandra Health Center, Johannesburg, South Africa. Right, children at Good Will Nursery, Aruppukottai, India

Below, Laura and Arminda Mossande pound the sand as they have seen their mother pound corn into meal. Their mother is a teacher at the Means School, Africa

LATE OVERSEAS NEWS by Wynn C. Fairfield

Departures and Arrivals

THE Board has received word that Mr. and Mrs. Flint, Mr. and Mrs. White, Miss Brown and Miss Nicholson of the Madura Mission, with Mr. and Mrs. Long, Misses Rogers and Wood and Mr. Moulton of the Marathi Mission are en route to America.

Miss McElroy in Egypt

Pres. Katharine L. McElroy of Pierce College, Athens has reached Cairo and has been assigned by Greek War Relief to Camp Nusairet for the organization of schools among refugee Greeks.

Chickens Come Home to Roost

Stories literally "too numerous to mention" are coming back from the Gilbert and Marshall Islands showing the place that the American Board has won in the life of the island people. One of the most interesting was a despatch sent by Mac Johnson of the United Press, representing the combined American Press.

Chaplain Francis T. Cooke

"Seventeen chickens owned by a Navy Chaplain peck a peaceful path around fox-holes, tents and cocoanut palms on this atoll because some Gilbertese natives remembered the denomination which brought them Christianity long before the Japanese came. Thirteen pastors and school teachers, all natives of a neighboring atoll, gave the chickens to Lt. Francis T. Cooke, pastor-on-leave from the First Congregational Church at Bristol, Ct., bringing the flock 30 miles across open sea in outrigger canoes to this advanced base.

"The American Board of Commissioners for Foreign Missions of the Congregational Christian churches was responsible for founding and maintaining the mission from 1857 to 1917 (since operated by the London Missionary Society) and Chaplain Cooke was the first representative of the denomination the natives had seen since before Pearl Harbor. Cooke said he has not been able to determine how the natives only three weeks after the bitter invasion battles were able to find a Congregational minister.

"The natives came 30 miles across open sea in an outrigger canoe to take Chaplain Cooke back for a visit. A delegation of 200 natives met the chaplain when he arrived. Fourteen village delegations came from various parts of the atoll with

gifts and greetings. They brought, among other gifts, two white roosters, leading them like dogs on a leash with the straps fastened to their legs.

"Cooke said he preached or spoke 20 times in the two days. His host was the Rev. P. Kaua. He reviewed two troops of Boy Scouts, two of Girl Guides and a Cub Pack, all 'fully and correctly uniformed' in garb preserved from pre-war days. Cooke holds the Silver Beaver award in American Scouting."

Episcopal Chaplain Shepherds Congregational Church

From an Episcopal Navy Chaplain has come a request for Bibles and hymn-books in the Marshall Islands dialect. He has been made responsible for religious work among the native inhabitants of one of the occupied atolls. He writes: "The work of your Board is simply magnificent. If the missionaries had not laid so deep a foundation for American friendship, the people could cause the armed forces a great deal of trouble under present conditions. But nothing but respect and friendship greeted the Americans here, as far as the natives were concerned. Of course the natives continue to have church regularly. I understand that it is a big service. I have officiated at a quintuple wedding."

A Blood-Stained Hymnbook

A Congregational chaplain has written: "I held in my hand recently a blood-stained hymnbook—stained with its owner's blood—published by the American Board. When the Japanese came in there, they tried to stamp out Christianity. They told the natives Jesus was dead, and ordered that all Bibles and hymnbooks be burned. Anybody caught with either would be shot. When our Marines came in, they were told this story by the few natives who were left. One of the chaplains brought back this book, which he found clutched in the hand of a dead native, —shot because he would not give it up."

The son of a Congregational minister, plays organ at Marshall Islands church services for Episcopal Chaplain

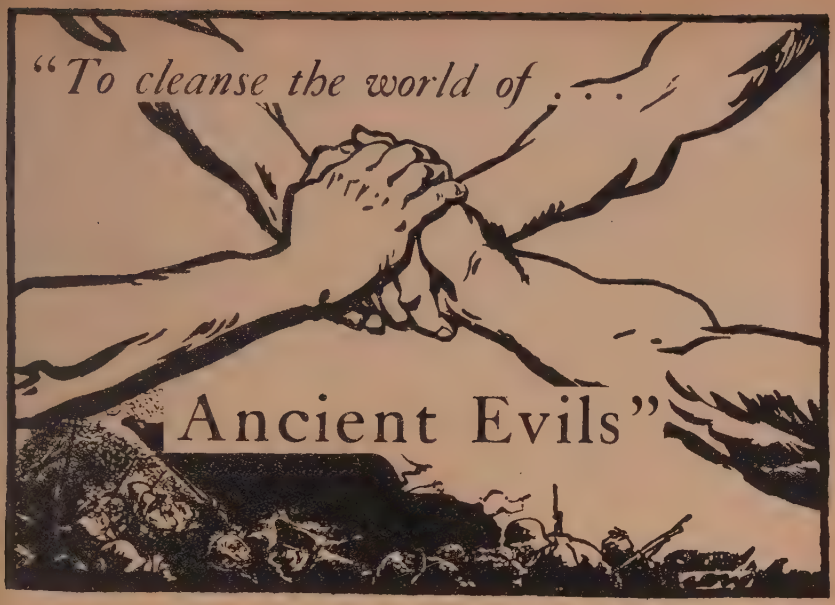
Cheers for Prayers

Time for May 1 carries a story of how when the American flag had been hoisted on the first atoll occupied, the old chief asked: "May we pray now?" When assured the United States guaranteed freedom of worship, the Marshall Islanders "broke into cheers, struck up a Christian hymn in the soft-flowing native dialect."

Officers returning to Hawaii from the Marshalls reported how one soldier had been overheard to say to another: "Gee, we have certainly got a new angle on foreign missions."

That they are genuine American Board products is attested by the story of the old woman who came out from hiding, hugging her Bible and announcing: "This is our book. We are Christians from Boston!"

May 2, 1944



By Roswell P. Barnes

"Hand in hand they make a stand
Which none could make alone."

Can't some ingenious manipulator of words devise for us an appropriate vocabulary for united church post-war planning?

We speak of reconstruction, re-education, readjustment, restoration and rehabilitation.

But those words have the prefix *re*, which suggests going back to the state of affairs that existed before the war. Instead of this, we are planning together to build new, better and sounder people, institutions, relationships. The old were not good enough.

Progress has been made at many points during the war in effective coöperation among the churches. But there will be a danger of returning to denominational isolationism when the disciplines and exigencies of war are relaxed.

But there is required today and tomorrow a church that is more concerned about helping a sinful and suffering world than about serving its own institutional interests; a church that can give the world a demonstration in its own life and work of how men of different races, nations, and classes should live together; a church that can exert the united influence of its various branches on the common problems of the nations; a church that will call the nations to acknowledge the governance of God; a church that by its worship, teaching, and service will build the common ethos required by the world community.

And the magnitude and difficulty of our tasks after the war will require more effective church coöperation than today.

During this war the United Church Canvass has been initiated. Many communities have seen the institu-

tions of religion standing together for the first time in a common witness and a common appeal.

The reactions of the secular community have been significant. For example, an advertising man remarked that he had always thought the churches were more interested in maintaining themselves than in helping people and serving God. This united canvass has convinced him that they are primarily interested in the big things.

Our divisiveness is in a tragic measure responsible for the world's disbelief.

Service men and women have been participating in a united Christian program in the armed forces. (Read Dr. Beers' article in this issue.) What are they going to think of denominational rivalries when they return home?

And the task of helping our service men and women to adjust to civilian communities and to their families will require the coördination of the resources of all churches in teamwork. Coöperation among all our churches is obviously desirable in planning, training and action.

During the process of industrial "reconversion" there will be large-scale movements of population. In trying to make adjustments to meet the needs of millions of shifting families, will each denomination go it alone? Or will they coöperate in surveys of congested and depleted areas and in making contacts with the people?

In our program of post-war relief and reconstruction abroad there will be a temptation for our denominations in this country to be concerned too exclusively with the needs of their own sister churches.

Denominational competition in the ruins of Europe and Asia would be a sorry spectacle.

But—according to present prospects—we are going to witness a

Courtesy of *The Nashville Tennessean*

"Dangerous curves ahead!" Safe progress will be more certain if we work together

demonstration of teamwork and cooperation in all of this work.

Your Congregational Christian churches have been in the very forefront in planning to carry over into the post-war period the coöperative strategy of the war period.

Already you have made many magnificent and inspiring contributions to the better way. The death and martyrdom of Theodore C. Hume—our American representative in the Department of Reconstruction of the World Council—has begun to sink into the soul of all the churches.

And by demonstrating this type of coöperation in their own life and work, at home and abroad, the churches can make their most effective and practical contribution to the solution of the grave problems of the world.

Then we shall build anew.

Roswell P. Barnes is the Associate General Secretary of the Federal Council of Churches.

Our Race Relations Division, focusing its attention upon problems of race and caste in the U. S., is distinguishing itself, not only by its own deeds, but by the company it keeps.

By Charles S. Johnson

Race relations are an aspect of social relations in industry, housing, and in fact, of all human association.

We are apt to think of the problem as one dealing only with attitudes and institutions that have grown up in America which separate racial groups and make it difficult for some of them to live normally in our society.

We have philosophies and principles in regard to race relations which are often accepted but not followed. When these are reduced to a practical program, the worker finds himself concerned with many things: guidance of study groups, development of literature, interpretation of specific situations, provision of settings in which people of different races may discover one another as personalities.

Today—this task is much harder because the effects of the war are being keenly felt in the area of race relations.

The Negro faces the question of economic opportunity, made acute by the demand for war workers. In spite of the manpower shortage, he still faces discrimination in employment and relations with fellow workers.

Second is the housing problem—a place for him to live. In the city this means segregation, congestion and its unwholesome effects, restric-

tive covenants which make Negro areas into ghettos: all these stimulating resentment and making it more difficult for us to live together.

Third is the difficulty being experienced in the schools. Public education, usually regarded as an agency for teaching the philosophy of democracy, is finding it hard to adjust relations among children of different races.

Then there is the current migration of large numbers of Negroes from the South to the industrial centers of the North. Wherever they go, they are regarded as a group to be restricted. Thus they are handicapped from the start.

Signs of tension are increasing. They range from mere bad feelings to actual race riots.

Realizing that the church can do something to improve this situation, the Race Relations Division of our American Missionary Association is throwing itself whole-heartedly into coöperation with many other agencies which seek to extend the rights, privileges and duties of American citizenship to all the people.

1. The A.M.A. has coördinated its program with that of the Julius Rosenwald Foundation. One of their joint activities is the publication of the monthly *Summary of Trends in Race Relations*. Funds are contributed by the Rosenwald Foundation. The A.M.A. staff helps with editorial work and area reporting, supporting its share of the distribution of the publication.

2. The A.M.A. works with the Department of Race Relations of the Federal Council of Churches. Its staff members participate in institutes sponsored by the Federal Council. One of these is being planned for Camp Kane, a Civilian Public Service Camp in Pennsylvania, in order to acquaint the men there with the latest aspects of work in the field of race relations.

3. The A.M.A. was a sponsor, to-

These Army nurses in Australia are a few of the Negro women who "do their share"

gether with the Rosenwald Foundation and the Marshall Field Foundation, of a newly formed Chicago Council on race relations. This began a general program and clearing house in race relations for the North and the Northwest, a most significant forward step.

4. The A.M.A. likewise coöperated in organizing the Southern Regional Council, a joint group of white and Negro leaders in the South. Together they agreed upon a basis for coöperative work and outlined a program for racial development according to democratic principles. This Council is one of the most promising of Southern agencies in the field of race relations. Thus the A.M.A. not only coöperated in a program, but helped to create a program.

5. The director of the A.M.A. race relations program serves as consultant for the Committee on Race Relations, officially appointed by the Mayor of Chicago. One of its most interesting projects has been an institute for city officials, industrial and labor leaders, and social agency execu-

Admiral Nimitz pins the Navy cross on Dorie Miller, Negro hero lately killed in action

tives on race relations and city planning. Four sessions of two hours a week were held during a month. About 120 major officials of the city attended, and an average of 400 other responsible citizens were included.

6. The American Friends Service Committee is now developing an important program in the field of race relations. The A.M.A. Race Relations Division will provide a special institute for one of the Friends' work camps this summer.

7. The movies, too, are included in the varied program of A.M.A. coöperation. At present it is working with the American Film Center in developing a series of educational pictures to be used in a program of mass education.

8. Work with government agencies also comes within the scope of the A.M.A. program. It works closely with the Children's Bureau on government wartime services to children. It has also worked with the Department of Labor and the United States Housing Authority.

9. One most interesting relationship has been with the National Committee on the Housing Emergency. For although the federal housing authority could provide defense housing for Negroes, private builders would not undertake those contracts because it was often impossible to find sites to which communities would not object. So the matter would be deadlocked. An experienced worker from the A.M.A. staff has been engaged in educating some communities to acceptance of this new situation, and with some success.

10. The A.M.A. coöperates with various other denominations. For instance, it is now working with the Church of the Brethren in preparing some of their personnel who will specialize in the field of race relations. Two of these are now studying at Fisk University.

Thus it is plain that through its Race Relations Division, our A.M.A. is close to much that is happening in the general field of race relations. Real progress is being made. Congregational Christians may well be proud of this forward-looking, forward-moving Division in their Fellowship.

Charles S. Johnson is Director of Race Relations for the American Missionary Association Division.

The fifth annual summer school for pastors will be held at Sylvan Dale Ranch, Loveland, Colorado, July 12 to August 9. Pastors who are interested should get in touch with their superintendents in order to make application.

FIELD FLASHES

BY DOROTHY P. CUSHING

BIBLES FOR AFRICA

THREE thousand New Testaments are desperately needed in Elende, Angola, West Central Africa, for the churches there have only 100. One of the missionaries writes, "You cannot make Christians without books." The church at Elende is associated with thirteen other churches, each with its own clerk, treasurer, deacons and deaconesses. In fact, the school has so many pupils that the tables and benches have to be used in shifts.

CONGRATULATIONS TO TILLOTSON COLLEGE

THE rating of Tillotson College, in Austin, Texas, has been raised from Class B to Class A, according to a recent announcement by the Secretary of the Committee on Approval of Negro Schools of the Southern Association. Apropos with this achievement stands Dr. Mary E. Branch, President, whose excellent leadership has kept the college steadily growing during her administration. She is the only Negro woman president of a four-year college. Since she came to Tillotson in 1930, the College was changed from a women's college to a senior coeducational college, its enrollment rose from 125 to 600, and it has maintained an attractive and well-equipped physical plant, an up-to-date library, and a well-trained faculty.

DEAD ICEBERG—LIVE CHURCH

NOME, Alaska, where Vernon L. Booker is minister of the Federated Church, is built on "tundra," a substance not unlike peat moss which has accumulated and frozen to a depth of a hundred feet or more. In the summer the top thaws from one to three feet. In the winter it freezes solid again. With the severe cold the earth actually moves and heaves. But freeze or thaw, the church carries on. "The idea," says Pastor Booker, "is to put Christ in Nome, Alaska. These round barren hills are not unlike Palestine itself. One can imagine that when Jesus went into the mountains to pray He saw these very things."

IF YOU VISIT DURBAN SOON

In case any young service men or women, or civilians, are in Durban, Natal, South Africa, Rev. and Mrs. Henry A. Stick of Adams, Natal, extend a cordial invitation to visit them. They are only 21 miles from Durban. Go to the American-Canadian Service Club in Durban (which, incidentally, does fine work for transient troops) and find out how to reach Adams—or phone the Sticks. The telephone is No. 1. The latchstring is out!

BOOK OF THE MONTH

Once a week Lloyd L. Lorbeer, of Pasumalai, India, mounts his trusty bicycle and rides through the villages. One Saturday he started out with twenty-five copies of a booklet called "Guide to God," containing portions of the four gospels in narrative form. This particular day he sold a dozen booklets in one village and then pushed on. He was soon stopped by a man who said, "I heard you in the village but had no anna. Now I have one. Please sell me a copy." Two hours later he had only two copies left. A boy by the roadside held two annas in the air. "Please sell me the book you told about in my village," he said. A mile farther on a grandfather called to him, "My little grandson wants a book." By now the supply was exhausted. "It is not the sale of the books, but the chance to tell about Jesus that is the important thing," says Mr. Lorbeer, adding that many Hindus and Moslems also buy this little volume.

COMMENDATION FROM A SISTER CHURCH

From the Army and Navy Commission of the Episcopal Church comes the following extract from a chaplain on duty in one of our own mission fields: "The missionaries of the American Board of Foreign Missions, Boston, have done a magnificent job here. The people are highly literate, pious and devout, and well trained Christians. They are also naturally friendly and highly intelligent, according to the estimate of all Navy and Marine personnel who have much to do with them. I have had several services in their village church. Interpreting offers some difficulties, but we usually get along right well. Most of the village comes to the church, and nobody wants to leave after an hour and a half service."

NEGRO CHURCHES PUSH AHEAD

The Negro churches of the Southeast doubled their missionary giving in two years. In round figures these churches moved up from $2600 in 1941 to $5200 in 1943, says J. Taylor Stanley, Superintendent of the Southeast District.

Have You Read?

By Hugh Vernon White

The Divine-Human Encounter, by Emil Brunner. Westminster Press. Price $2.50.

This book is notable for several things. It is an exposition of the new theology of the continent, at least of one school of that theological point of view.

Brunner writes with clarity and persuasiveness and in these lectures he sets forth constructively and without mystification not only what the continental theologians have been reacting against but the end toward which they have been moving. In brief, that end is the idea of Christianity as being essentially a personal relation with God, what Brunner here calls a relation of personal correspondence.

It may seem strange to some that any special need should exist among Christian theologians for such an affirmation. But Brunner finds it necessary to show that the basic terms in Christianity are not "subject" and "object" but God and man.

The intellectualizing of Christianity in the Hegelian philosophy had established these essentially philosophical terms as the ultimates in the religious consciousness and European theology has apparently had to work its way out of the dilemma into the relative simplicity of the person-to-person conception of man's relation to God.

Brunner speaks plainly of the tendency in the Barthian theology to dogmatism and its over-emphasis on biblicism. He establishes or re-establishes an evangelical theology without resort to biblical literalism or any other backward-looking interpretation of Christianity.

The Ladder of Progress in Palestine, by Chester C. McCown. Harper and Bros. Price $3.50.

The story of Palestinian archeology is told here in a most interesting and competent manner. Dr. McCown has had two years as Acting Director of the American School of Oriental Research in Jerusalem and has worked at the job of the archeologist for many years. He was associated with Dr. William F. Bade, and together they developed the Palestinian Institute at Pacific School of Religion in Berkeley, California.

Dr. McCown gives an account of the methods and the difficulties of the archeologist's task. He makes the reader acquainted with many of the workers in that field. Chief interest, of course, attaches to the records of biblical times unearthed, but the story is carried back to prehistoric times and discoveries dating from the neolithic era are recounted.

As I read this book I remember a saying of Dr. Merriam in his paleontology class in the University of California to the effect that paleontology is not the study of a dead past but a study of the life of past ages. One gets the feeling of life and movement and even, at some points, of exciting adventure as he reads this story of the human species in Palestine.

Dr. White has just resigned from the American Board to be Professor of Theology and World Christianity at Pacific School of Religion. We are happy that he will continue writing for the "Herald."

PROFILES

SETH BAGGETT, minister of our churches at Reeves and Dry Creek, Louisiana, is responsible for the initiation of a canning center project now under construction in connection with the home economics department of the local school. It will have a broad bearing on community life and the church since it will insure a better year-round diet for small-scale farmers and also increase their cash income, for the government guarantees to take off their hands all excess produce canned by standard process. And the more they do coöperatively, the more capable they will be in their own church.

At the present moment Dr. Aaron M. McMillan (M.D.) is the only Negro missionary—in fact, the only missionary—*in Galangue, Africa, which at one time was staffed with two other families, namely, Dr. and Mrs. Henry C. McDowell who were forced to return to America for health reasons, and Mr. and Mrs. Samuel B. Coles, home on furlough and itching to get back: Dr. McMillan is recognized as the leading physician in the entire colony of Angola and treats some 10,000 Africans and white folks a year.*

This June four men and two young women will graduate from the Near East School of Theology in Beirut, Syria, a union enterprise in which the American Board coöperates. Professor Loofti Levonian, one of our Congregational representatives on the faculty, reports that there are good openings for these graduates and that the appreciation of the churches for their services is growing. "They have inspired the churches with new spirit," he adds. Our other representative there is Philip H. Ward, former minister in Collinsville, Connecticut.

Milton Maxwell, pastor of our University Community Church in Austin, Texas, has a "Pulpit Extension Department"—a small lending library of books selected by himself and placed at the back of the chapel where people may pick up a book conveniently after service. This plan has several advantages: the books are not located on a shelf in a distant part of the church building, but are right near the door of the chapel, and the books, being selected by the minister, are actually a reading extension of his sermons which people may explore further at home.

The girl students of American College, Madura, India, have written a play and through it have raised 300 rupees ($91.18) for famine relief.

The John S. Marshes, our missionaries in East Africa, write that they are spending leisure hours entertaining RAF boys on leave and that the lads are finding Mt. Silinda more like England than any of the rest of the country. "It is an eye-opener to most of them to see their first mission station and to find missionaries quite human folks," adds Mrs. Dorothy Marsh.

Miss Saisie A. Hibbard has just been appointed a career missionary by our Foreign Board for service in the Baziantep Hospital, Turkey. Born in Northampton, Mass., Miss Hibbard was educated at Hopkins Academy, Northfield Seminary, Mount Holyoke College and Yale University School of Nursing.

Milestones

ONE of the most widely known Protestant missionaries in North China, Mr. Albert C. Grimes, died suddenly in Boston on April 26. After twenty-seven years of service under the American Board of Foreign Missions, he returned to this country on the second trip of the *Gripsholm*, arriving in New York last December. Since then he has been living at the Walker Missionary Home in Auburndale, Massachusetts, and assisting in the Treasury Department of the American Board.

Going to China soon after 1900 as a member of another mission, he was soon asked to conduct the Union Business Agency in Tientsin which served practically all the Protestant missions of that area. From 1917, he served as Business Agent and for the latter part of the time as treasurer of the North China Mission of the American Board. He had also been treasurer of the North China American School. He was interned by the Japanese in Weihsien, Shantung Province, in March, 1943 and remained there for six months until repatriated.

Mr. Grimes was born in DeKalb County, Indiana, in 1872. He studied at Albion College in Michigan, taught in commercial schools in Chicago, and was in charge of the commercial department of Wheaton College, Wheaton, Illinois for five years before going to China.

He is survived by six children, of whom two sons are in the armed services. Funeral services were held at the Walker Home on Saturday, April 29, conducted by Earle H. Ballou, Lewis L. Gilbert, and Dr. Wynn C. Fairfield, all of whom had been associates of Mr. Grimes in China.

THE American Missionary Association has received word of the death of Miss H. Margaret Beard at Oak Park, Illinois on March 29, 1944.

Miss Beard, together with Miss Alice White, began over sixty years ago to teach in one of the American Missionary Association schools in Georgia. A year later they went to Montgomery, Alabama, where they built independently the Girls' Industrial School, an institution which has done a splendid work for over forty years. At their retirement the property was sold to the Montgomery School Board and the assets of the school were divided between Lincoln School at Marion, Alabama, and Talladega College.

MR. OSCAR FOGLE, who for a number of years was principal of Pleasant Hill Academy, died at Pomona near Pleasant Hill, Tennessee, on April 4, 1944. Since leaving Pleasant Hill, Mr. Fogle has been teaching in the public school in Crossville.

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